15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

Through the establishment of direct relations with the outside, not only the public business of the Mexicans was increased, but, for the interchange of commodities, a standing market became indispensable. The pueblo of Mexico, formerly shunned by strangers, was now visited by delegations from neighboring tribes, and especially by traders. *Indian hospitality* required that these visitors should be harbored as guests, and the official house of the tribe was the place where this hospitality was afforded; it being the duty of those who occupied it to lodge and feed the strangers.[31]

sis (Lib. II, cap. XV, p. 99), a statement flatly contradictory. In his previous description of the early conditions of the tribes, he represents the Mexicans as outcasts, upon which no other tribe had any claim (pp. 92 and 93). No attempt was made to conquer them, since their retreat was too impenetrable (Torquemada, Lib. II, cap. XI, p. 93. Mendieta, Lib. II, cap. XXXIV, p. 146),—therefore their intercourse with the tribes of the mainland was *voluntary* (Acosta, Lib. VII, cap. VII, p. 467), and necessarily took the form of alliance or league. In this case *military assistance* was the main point. And indeed we do find, in what we may call the "Texcucan" chroniclers, like Ixtlilxochitl, Torquemada, Veytia, and Clavigero, the Mexicans assisting the Tecpanecas (vide "Histoire des Chichimèques," cap. XV, p. 109. Cap. XVI, p. 108. Cap. XX, pp. 131 and 133. "Monarchia Indiana," Lib. II, cap. XIX, p. 108. "Historia Antigua de Méjico," Lib. II, cap. XXVIII, pp. 226, 227, 228. Cap. XXIX, pp. 241-243. Cap. XXX, p. 250. "Storia de Messico," Lib. III, cap. VIII). Bustamante ("Tezcoco en los ultimos Tiempos," p. 2), who claims to follow Boturini, confirms. The military achievements of the Mexicans in the wars between the Tecpanecas and Texcucans are not even claimed by these authors as a *due service*, but as the actions of *allies* or *confederates* of the former.

[31] Cortés ("Carta Segunda," p. 35, in Vedia I). "The manner of his service [was (of Montezuma), that every day at sunrise, about 600 Lords and leading men were in his house, which either seated themselves, or some walked around in some halls and corridors therein contained, and there remained and spent their time without entering where he was. And their servants and persons accompanying them filled two or three great courts ("patios") as well as the street, which was very large. They remained there without leaving it until night. And all the time they served to eat to the said Mutezuma, they also served all these Lords as well as their attendants. The supplies or stores ("la dispensa y botilleria") were open daily to all those who wished to eat and drink." See also Sahagun (Lib. IX, cap. I, to V, concerning the receptions to traders, by the head-chiefs). Torquemada (Lib. II, cap. LIXIX, p. 231. He states that all his subjected chieftains, 3,000 in number, their attendants included, ate at "his court." Lib. XIV, cap. I, p. 534, speaking of the messengers, says that they were lodged at the "Calpixca" or house of the community. In another place he mentions that house as the "Tecpan." See note 47). Durán describes several religious solemnalities, at which the chiefs of neighboring tribes assisted, which the head-chief of Mexico had to entertain (Cap. XX, pp. 173 and 178. Cap. XXIII, p. 196. The chiefs of Tezcuco, Tacuba, Chalco, Xochimilco, etc., etc., were invited to attend, and on their coming they were quartered in the royal houses ("*fueron aposentados en las casas reales*"). Idem, cap. I, III, pp. 415-421. Cap. LIV, p. 422. The delegates from Chalco, Tlaxcallan, Cholulan, etc., etc., were lodged at the Tecpan ("*en un mesmo palacio real*"). Cap. LVIII, p. 429). Tezcucomoc (Cap. XXI, p. 88. Cap. LXI, p. 101, wherein Ahuitzotl is especially enjoined to "give to eat to his people." Cap. LXXXII, p. 144, "y los vasallos recibidos como á tales tributarios, aposentandoles, vistiendoles y dándoles lo necesario para las vueltas de sus tierras . . . . . con los viajes y viejas mucho amor, dándoles para el sustento humano: regalados los principales teniendólos en mucho, y dandóles la honra que merecen: *Remarios cada dia al palacio que comian con el.*" This indicates that the hospitality was obligatory, etc.). Zárita ("Rapport, etc.," p. 68). Herrera (Dec. III, lib. IV, cap. XXII, p. 128).